THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in" (ISAIAH 26: 1-2).

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THREE ORSONS.

BY JUNIUS F. WELLS.

AMONG my Christmas presents there came to me two volumes written by a distinguished Belgian author. These I essayed to read by night, as was my custom, after going to bed. I had finished one volume and was upon the second. It is not my purpose here to criticize the mystic writings of modern social philosophers of the world, but only to say that I found little of interest or pleasure in the perusal of these two volumes. Whether right or wrong and whether the fault of this author or the translator or, as well might be, the limitation of my own intelligence, such was the effect upon me, that I labored wearyingly, groping for the author's meaning—ever learning but never coming to the knowledge of its truth.

In this feeling I must have fallen asleep or dropped into a momentary doze, from which I suddenly awoke and found myself sitting bolt upright in bed, the book fallen from my hands and these words upon my lips, uttered audibly: "Three Orsons."

I was amazed. I could recall no dream. It was not possible to connect them with what I was reading. I had never before thought of the three eminent men together, whose names I had now spoken, but instantly they came to my memory: Orson Hyde, Orson Pratt, Orson Spencer. Then I began to muse and wonder. Why had this thing happened? What caused it? What did it signify? Then the oddity of the name struck me—"Orson!" What was its origin and particularly how strange that it should be the common name of the three most distinguished scholars and doctrinaires, preachers, missionaries, elders, apostles of the Mormon Church, contemporaries of their period, reaching from before the founding of the foreign missions to the establishment

of the Latter-day Saints as "a mighty people in the midst of the Rocky Mountains."

For days following I thought of this name and especially of the three notable men it stood for. Upon searching the Hyde, Pratt and Spencer genealogies, I found that neither of the families had the name Orson in it. These three were the first to receive it. They were not related to each other. Orson Hyde was born in Connecticut, Orson Pratt in New York and Orson Spencer in Massachusetts.

I was in New York at the time and so resorted to the Public Library, but even there found among the hundreds of thousands of volumes no book whose title began with "Orson," and no encyclopedia that had it. Quite by accident, however, in going through the card index of the initial V., I came upon the title, "Valentine and Orson," and when I asked and signed for the volume, I was called into the wire cage, where only the rare books are put into the hands of strangers. I found the volume given me was very small, bound in cloth, much soiled, as though often handled, and when I opened it I was surprised at the disclosure of its title page, which is as follows:

VALENTINE AND ORSON; A romantic melo-drame As performed at the Theatre-Royal Covent Garden, Price one shilling and sixpence Written by T. Dibdin Produced under the direction of Mr. Farley, London. Pr. and Pub. by Barker and Son Dramatic Repository, Great Russell St. 1804.

The following is a synopsis of the play:

Belisanta, sister to King Pepin of France and wife of the Emperor Alexander of Greece, is described as lovely and virtuous. She is, however, spitefully traduced to the Emperor by his priest, whose unholy overtures to her had been rejected and scorned. The Emperor being deceived, directs that she be slain for her supposed infidelity, but later modifies the decree of death to banishment with only a single attendant, her squire, the faithful Blandiman, who advised her to seek the Court of Pepin for a home and refuge. They journeyed thither and reached the forest of Orleans. Here Blandiman leaves her while he goes to ascertain if King Pepin will receive and protect his sister. During his absence the unfortunate Empress is brought to the supreme ordeal of motherhood and twins are born, there in the forest. She is presently attacked by a most hideous bear, by whom one of the babes is seized and carried away. In her agony she leaves the other and follows in pursuit of the bear.

While she vainly seeks to overtake the beast and rescue her child, King Pepin, who was hunting in the forest with members of his court, comes upon the one she left. He is strangely moved when he beholds this babe and declares he loves it and that it shall be brought up in gentleness as his own son, and orders it to be taken to the palace.

When Blandiman returns in search of his mistress, he finds her in this wretched plight, having given birth to twin sons only to be so tragically bereft of them. He reports that King Pepin believes the slanders that had caused her banishment and refuses to receive her. She prays that she might die, but Blandiman persuades her to seek refuge in Portugal, where, at the castle of the Giant Ferragus she finds refuge and lives in the obscurity of a nunnery for many years.

In the meantime the babe taken by King Pepin, who names him Valentine, as he was found on St. Valentine's day, grows to manhood, a refined gentleman and gallant soldier; and the other babe is nursed by the bear, and grows up a wild man of the woods, ultimately receiving the name Orson, a corruption of Ursini, meaning son of a bear.

Now Valentine has been sent to the wars against the Saracens and in course of time returns victoriously. He is greatly honored, and the King's relatives, Henry and Hantrey, become jealous of his distinction. The King makes a feast in honor of his great victory, and offers in gratitude to grant any request of his subjects that may be made of him on that day. The people who have been terrified by the bear and the wild man of the woods, ask for their destruction, and Henry and Hantrey taunt Valentine (hoping he will be killed) to undertake the venture. He valorously agrees to seek and destroy the bear and the wild man, and sets out for that purpose.

Presently Valentine and Orson meet and engage in mortal combat. Valentine with gleaming sword and polished shield, and the skill of a trained soldier, against the brutal strength of the wild man, who pulls up a young tree for a club, as his only weapon. In the fray that ensues the bear is killed, and Orson, wounded, is overcome and carried away in triumph to the King's palace. Here he is washed and dressed as a human being and made much of, but often becomes angry and wildly runs amuck. Ultimately, he is endowed with reason, weds a princess and lives happy ever after.

That is the play. It is derived from a fairy story that originated in the Charlemagne period and was actually printed as early as A. D. 1495, just a few years after the first books printed from movable type. It had great popularity about the beginning of the nineteenth century in England and naturally a succeeding vogue soon after in America. That is about the time when our Three Orsons were coming into the world, and their devoted mothers were seeking heroic names for their unequalled offspring.

This accounts for their names, but why should they have sprung from my lips in the manner I have related? I can only surmise, from the impression that I then received and that persists with me, that these were extraordinary men, that their lives, their ministry, their sermons and writings deserve from me, at least, a closer study, a more familiar acquaintance and that I should

find especially in their writings matter of better import, a Divine inspiration, more needful and helpful to me than the perusal of the popular authors of volumes of fine phrases, which sound pleasant enough to the ear, but lack the vigor of the inspired message, which illuminates the writings of the Three Orsons, who wrote and spoke, "not as the Scribes and Pharisees, but as men having authority."

Orson Hyde, born 28th January, 1805, died 28th November, 1878, was one of the original Twelve Apostles, chosen by the Three Witnesses to the Book of Mormon and ordained to that office by Oliver Cowdery. In the course of his long ministry, I have selected the following prophetic incident, which he had foreseen in a vision, as of timely interest, now that Palestine, the Holy Land, is being redeemed "by nations and people that have found favor in the sight of the Lord."

April 6th, 1840, at Nauvoo, Orson Hyde addressed the congregation. He stated that it had been prophesied some years ago that he had a great work to perform among the Jews and that he now intended to visit the Jews in New York, London and Amsterdam and then to visit Constantinople and the Holy Land.

Pursuant to this purpose, he proceeded slowly and after suffering much hardship and passing through many dangers he reached his final destination, and accomplished "the great work" spoken of: the dedication of Palestine for the return of the Jews, according to the prophecies of old and the promise of God in these latter days. I quote from his *Journal*:

On Sunday morning, October 24th, 1841, a good while before day, I arose from sleep and went out of the city (Jerusalem) as soon as the gates were opened, crossed the brook Kedron and went upon the Mount of Olives and there in solemn silence, with pen and ink and paper, just as I saw in the vision, offered up the following prayer to Him who lives forever and ever.

This dedicatory prayer is long and prophetic. It will serve our present purpose, which foretells actual present conditions and the imminent realization of all that was hoped and prayed for, to quote from it but one or two paragraphs:

Grant, therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the sun of Thy favor dispel the cold mists of darkness which have beclouded their

atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tears of sorrow from their eyes. * * *

Let the nation or that people who shall take an active part in behalf of Abraham's children, and in the rising up of Jerusalem, find favor in Thy sight. Let not their enemies prevail against them, neither let pestilence nor famine overcome them, but let the glory of Israel overshadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word—"Yea, those nations shall be utterly wasted."

After Elder Hyde had completed his mission to the Holy Land, and was at Triest on his way home, he wrote to President Joseph Smith at Nauvoo, under date, January 1st, 1842, a report of his visit there. The following extract from it will be read with amazing interest, in view of recent historical incidents that surely are destined to be connected with the literal fulfilment of Elder Hyde's prediction. He says:

"It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad. And I will here hazard the opinion that by political power and influence they will be gathered and built up; and further, that England is destined, in the wisdom and economy of heaven, to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprise."

"In the front ranks of this glorious enterprise!" England declared war against Turkey, November 5th, 1914. General Allenby, in command of an army of English soldiers began his triumphant march to recover the Holy Land, driving the Turks before him and destroying their power of conquest and possession forever. He captured Gaza on November 7th, 1917; Jerusalem, December 9th, 1917; Nazareth, September 22nd, 1918. Damascus, October 1st, 1918; and proceeded to Aleppo, October 26th, thus sweeping all Palestine from Beersheba to Dan. This successful campaign was remarkable in many ways. It was led by an Englishman, who is reported to be a man of faith and prayer. The favor of the Lord was made manifest, in the comparative ease with which it was accomplished, and for the few casualties of the English. The Turks were completely defeated, and the surrender of the Turkish Empire followed almost immediately, October 30, 1918.

In a sermon, delivered in the tabernacle at Salt Lake City, in the year 1858, Elder Hyde predicted the near approach of the American civil war and uttered the following:

"And after many days, when the Demon of War shall have exhausted his strength and madness upon the American soil, by the destruction of all that can court or provoke opposition, excite cupidity, inspire revenge or feed ambition, he will remove his headquarters to the banks of the Rhine."

Was he a prophet?

Orson Pratt, born 19th September, 1811, died 3rd October, 1881. He became an apostle, one of the original Twelve chosen by the Three Witnesses and ordained by them. He was a famous scholar, especially learned in the higher mathematics, a lecturer on astronomy, an authority on the Holy Scriptures. No man perhaps had a better knowledge and understanding of the Scriptures. An author of many pamphlets and tracts on doctrine: a preacher of magnetic power, whose analyses of the ancient prophecies and their fulfilment made his discourses notable, above any others delivered by his contemporaries. His whole life was devoted to the ministry, in fulfilment of the revelation of the Lord through the Prophet Joseph, calling him to that work.

Elder Orson Pratt's discourses upon the fulfilment of ancient prophecy were so many and so profound that brief extracts from them do but meager justice. I shall present but two, in conclusion of this paper. The first is from a sermon delivered in the tabernacle, March 26th, 1871:

"When the Almighty, in the present century, sent forth an angel from heaven, and restored the gospel, and the authority and power to preach it, and administer its ordinances, and to organize this Church on the earth, and sent forth his servants to all nations, they were fulfilling the commands of the Most High given by the angel. We have been forty years, since the angel came, fulfilling that prediction. * * * How many more years will pass over our heads that we will have the privilege of declaring the fulness of the everlasting gospel among the nations of the Gentiles is not revealed. All that we know on the subject is what the Lord told us some forty years ago, that the times of the gentiles would be fulfilled in the generation in which He established His Church." * * *

"The Jews will then come in remembrance before the Lord. That is, the set time for their deliverance and restoration will have come; the period predicted by the mouth of the ancient prophet in which the gospel shall be proclaimed to them." * * *

"Individuals are now sitting in this tabernacle who will carry this message. The young men among us will go forth to the ends of the earth and declare to the scattered remnants of Israel, wherever found, the comforting words: 'The times of the Gentiles are fulfilled; that the day is come for the covenant which God made with the ancient fathers of Israel to be fulfilled.' And you will have the pleasure of gathering them up by thousands, tens of thousands and hundreds of thousands from the Islands of the sea and from all quarters of the earth: for that will be a day of power far more than it is while the gospel continues among the Gentiles. * * * Hear what the Lord says by the mouth of the psalmist David: 'Thy people shall be willing in the day of thy power.'"

Upon a previous occasion, he spoke concerning the time when this message should be sent to the scattered remnants of Israel. I perfectly remember hearing this discourse, and of listening many times to his expositions of the prophets of the Bible and Book of Mormon, when the power and boldness of his prophecies,

that the time was near for their fulfilment, thrilled me to the heart, and made impressions that I can never forget.

The most interesting query by present-day readers of these ancient and modern prophecies is: How long shall the generation in which they are to begin and be fulfilled last? Elder Pratt, after forty years from its beginning, declared he did not know: but that young men then living should live to witness the end. The "signs of the times" multiply as the days and years pass, and that the notable, portentous event "is nigh, even at your doors" becomes increasingly evident.

Orson Spencer, born 14th March, 1802, died 15th October, 1855. From his youth up he was of feeble physique, having an afflicted body, but with a mind of extraordinary brilliance and energy. He graduated from the Lenox Academy, at the head of his high-school class, and from Union College, the most famous of denominational colleges in America, with honors. He took the further classical course and his doctor's degree at the Hamilton Theological College, and became a minister of the Baptist Church, as which he served with high honor and distinction for fourteen years. For a time he read law. His associates were college men. His social and professional standing was perfectly secure among the best of the educated, refined, religious people of his native state and nation. From these conditions, through the ministry of his brother Daniel, an elder of the Church, he was converted to "Mormonism." He gave the remainder of his life to its propaganda, as teacher, preacher, editor and author. He was a great missionary—the first to attempt to open a mission in Prussia, but was rejected there and banished. He was president of the European mission, 1847-1848, succeeding Elder Orson Hyde, 1846-1847, and was himself succeeded by Elder Orson Pratt, 1848-1851. The three Orsons in succession.

His most notable literary contribution, by which his name and reputation is made forever secure among the highest honored of the disciples of the Lord in these latter days, is the series of doctrinal discourses known as *Spencer's Letters*, which has been continuously published, as one of the standard Church works, since 1847.

In conclusion, let me paraphrase the opening sentence of *Rasselas*, sometimes called the most notable and perfect prefatory paragraph in English literature:

Ye who listen with credulity to the admonitory whispers of faith, who pursue with eagerness the growing hope of a certain testimony and knowledge, who expect that age shall perform in these respects the glowing promises of youth, and that the future shall insure your firm establishment in the divine truth, attend to the history, study the sermons and prayers and writings, consider the ministry, give heed to the example and emulate, to the utmost of your endeavor, the lives of the Three Orsons.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 15, 1919.

EDITORIAL.

BRUTALIZING INFLUENCE OF WAR.

"INCREASE of crime invariably follows war," says Sir Nevil Macready, Chief Commissioner of the Metropolitan Police. "In the present instance there is a big rise in the number of robberies. In pre-war days if a burglar was met on the stairs by a householder in his pyjamas, his first thought was to escape; but to-day, under similar circumstances, the thief would probably resort to violence, and, if necessary, to murder." Sir Nevil expressed the opinion that another result of the war would be an increase in the number of women murders. Before the war, he said, when a man quarreled with his wife—or the woman he lived with—he would "just clip her under the ear," and everything would be all right again next day. "But now, after four years of life-taking, he will hit her over the head with an iron bar or anything that happens to be handy, and there will be no next day for her."

The aftermath of bloodshed and increase of every kind of crime, which always has followed organized warfare, is being observed and felt the world over. The usual revolutions, uprisings, riots, mobbings, pillage and plunder, by wholesale, are devastating the provinces and cities of nations that have been overthrown in the great world war. These are being succeeded by an increase of private, individual crimes, of every name and nature, that holds human life cheap and the sanctity of social honor at a low value.

It seems an impossibility for the armies of nations at war to slay without developing a lust for bloodshed or a contempt for human life, which continues after the war is over. This is not so particularly among the soldiers themselves, as by the criminally disposed of every population—even women partake of this mania. And it has been observed that it is a disposition which continues for a long time, and is not easily eradicated. The boldness and hardihood acquired by warfare, however righteous the cause for which men fight, has not usually been followed by a higher regard for the individual rights of men. On the contrary, license has been taken to override the gentle restraints of morality and religion. Unbelief, infidelity toward God and fellowmen, has generally followed the conclusion of all the great wars. It was so after the Civil War in America, and never since has there been the simple faith and respect for social and religious authority that obtained before the war.

These are the most deplorable results of war, and supply the strongest reasons for doing away with war. If that is not possible, then of confining war to its narrowest possible limits.

This may be done in some measure by an agreement of the society of nations; but the real peace of the world, the security of individuals from violence, made fierce by the habit of war, will not come until that happy day arrives when the children of men shall turn to the Lord for guidance, and call upon Him for surcease of the sorrows that afflict them: that are become more than they can bear; when they shall recognize the fulfilment of these wonderful prophecies of Isaiah and Micah:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2: 2-4).

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Micah 4: 4).

J. F. W.

ROOSEVELT.

At a recent memorial service, in honor of the late Colonel Theodore Roosevelt, who had many friends among the saints in Utah, this tribute of honor and appreciation of his distinctive qualities was prepared to be read.

In the passing from this life of Colonel Theodore Roosevelt the consciousness of civilized mankind is touched with sorrow; for he was known among the nations and respected by their enlightened people. He was admired and greatly loved by his fellow countrymen.

As a man, grown from feeble childhood to the perfection of physical strength, with all his natural affections unpolluted, he embodied the qualities of mind and heart that make men fit. His courage and tenderness were equal.

In fidelity to friends and fearlessness of enemies, faithfulness to family, modest, unassuming devotion to Divinity, no man found fault in him. In these relations his life was ideal.

In his vocations and activities, in his pursuits and pleasures, he seized opportunity with wholesome vigor and exacted, in full measure, its utmost possibilities of achievement.

In political life, he attained the most exalted station in the

world and was master of it. In letters, he learned from the best and became established among them. In science, his preference for natural history made him familiar with the flora of all lands he knew, with their animals and birds and fishes. His knowledge of these and dominance over them was like that of the First Man, who gave them names and ruled over them. In art and the courtesies and refinements of life, he was more lover than critic; and so won men and women of every distinction, to whom he was companion more than patron—an inspiration and exemplar.

In patriotism he was "the great American" of his period. "Take him all in all he was a man—we shall not look upon his like again."

J. F. W.

FOREIGN MISSIONS.

It is announced that other changes in the foreign missions of the Church have been or are about to be made. Elder John M. Knight, of the presidency of the Ensign Stake, has been called to preside in the Western States mission, headquarters at Denver, in place of President John L. Herrick, who is to be released.

Elder Winslow Smith, brother of President George Albert Smith, has been chosen to succeed Elder German E. Ellsworth, in the Presidency of the Northern States mission, headquarters at Chicago.

Elder Wesley Smith, son of the late President Joseph F. Smith, is appointed to preside over the Hawaiian mission, in place of President Samuel E. Woolley, released. The new president will soon depart for his field of labor, where it is expected that the temple, nearing completion there, will soon be dedicated.

Elder Heber C. Iverson, Bishop of the Second Ward, Salt Lake City, has been appointed president of the North-western States mission, headquarters at Portland, Oregon, to succeed Elder Melvin J. Ballard, who was recently released and called into the Council of the Twelve Apostles.

In contributing to the Fifth United States' Government Loan the Church has subscribed another $250,000, making the total of a round million to these war bonds. President Grant, in announcing the subscription, made a new departure and advised other subscribers to follow his example. He had the amount credited to the Women's organizations of the Church, in appreciation of the faithful work they have performed in soliciting small subscriptions and doing other war work. This unique feature of the Victory Loan is a compliment to the Relief Society Association, the Young Ladies' Association, and the Primary Association, that will be highly appreciated by them and secure them their well deserved standing at the head of all women's war activities.

MINUTES OF THE IRISH CONFERENCE.

THE semi-annual Irish conference, was held at 15a Wicklow Street Dublin, on Sunday, May 4th, 1919.

There were in attendance President George F. Richards of the European mission and his wife, Sister Alice A. Richards; President Joseph S. Nelson, of the Leeds conference; President Theodore Henry Fulton, Belfast branch, and President Benjamin R. Birchall.

Three regular sessions were held. The stand was beautifully decorated for the occasion, with many flowers, while the hall had been newly decorated throughout and presented a very pleasing appearance.

President Benjamin R. Birchall conducted all the meetings.

At the morning session invocation was offered by Brother William Youkstetter.

The Sacrament was administered by Brothers Fred Baker and Charles Horlacher.

President Birchall extended a hearty welcome and spoke on the subject of "love," emphasizing the love of a mother for her offspring and the love of God for all the human family.

A program, consisting of songs, recitations, and essays, showing the high quality and value of the Sunday-school, was rendered by the various departments, much credit being due to Sister Baker in preparing the children.

Elder Joseph S. Nelson spoke on the principle of imitating Christ in all things.

President George F. Richards in addressing the congregation, spoke of the joy to be derived by living the principles of the gospel; that all Latter-day Saints who lived their religion truly, are blessed and happy people. He complimented the scholars on the program they had rendered. He closed a powerful address, by making reference to the love God has for the human family, manifested by the gift of His only Son, who suffered and died on Calvary for the love of mankind.

Benediction by Brother William H. Horlacher.

The afternoon session commenced at 3 o'clock. Invocation by Brother George Herterich. The names of general and local authorities of the Church were presented by President George F. Richards, and unanimously sustained.

President Fulton in reporting the Belfast branch, said he regretted owing to the distance, that more could not be present. He read from the 121st, Psalm. "I will lift up mine eyes to the hills, from whence cometh my help," and urged the saints to rise above the hills of temptation in all departments of life.

A sacred solo was beautifully rendered by Sister Laura Steele.

President Richards then delivered a powerful address on the Word of Wisdom, and asked the saints to manifest their faith and

belief in the Prophet Joseph Smith by trying to keep his sayings on this great principle. "Obedience is better than sacrifice, to hearken than the fat of rams." Obedience makes us strong, disobedience makes us weak, quoted many of the sayings of the Prophet Joseph, in proof of this. It is not sufficient to know that it was required of us to keep the Word of Wisdom. "Be ye doers of the word and not hearers only,"

Benediction by Brother George Hislop.

At the evening session, invocation by Brother Fred Baker.

President Joseph S. Nelson spoke on the nature and attributes of God—showing how we previously, in the spirit world, belonged to the family of God.

A solo, "Love not the things of the world," was pleasingly rendered by Sister Nellie Youkstetter.

President Richards, in addressing the congregation, continued the subject of the Godhead, stating the reason why the people of to-day did not understand the true and living God—was because they had not received the Holy Ghost. He gave a clear exposition of how the Holy Ghost could be received. Referring to the saying, "God is a Spirit," said this was perfectly true, a tabernacled Spirit, showing how we become non-tabernacled spirits, while our bodies were in the grave. He also spoke upon the Pre-existence. His remarks were highly appreciated by the entire congregation, for President Richards spoke as one having authority; closing with a strong and fervent testimony of the Book of Mormon, and the divine mission of the Prophet Joseph Smith.

President Birchall was the concluding speaker. He testified to the honor and integrity of the Latter-day Saints, pointing out that the scurrilous statements made concerning them were untrue; spoke, of his experiences in Utah, and appealed to all to be open-minded, unbiased and unprejudiced, in their treatment and inquiry of Mormon principles.

Benediction by Brother Charles Horlacher.

On Monday evening a very successful social was held, and a high-class program was rendered. Refreshments were also served by the sisters of the Relief Society.

BENJAMIN R. BIRCHALL, Conference President.

WISDOM.

IN the book of Proverbs, wisdom, knowledge, and understanding are presented as a three fold cord which is not quickly broken. These words are not synonyms; indeed as one has said synonyms are few in scripture, and a change of words is not to please fastidious ears, but to express a different or fuller meaning.

The separate domain of wisdom, knowledge and understanding

is indicated in Proverbs 24: 3-4, "Through wisdom is an house builded: and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches." The building, and proper ordering of the house is not the work of any one of these, but is the combined work of the three, each having its own part and definite work to perform. To wisdom is given the credit of building the house, but ere one stone could be laid upon another, understanding must be called into action, for the foundations are her handiwork. It is established by understanding, and the hard calculations which precede the work of wisdom are accomplished by her. Established by understanding and built by wisdom, the house stands a piece of useless work until knowledge is employed to do her part; so into the builded house knowledge enters and orders things aright, setting apart this room for this purpose, and that one for that, and furnishing them in a pleasant manner. Notice, built by wisdom, established by understanding, it stands useless until knowledge comes in to do its part.

So it was with us before we came to the knowledge of the gospel. Before we could become members of the Church of Jesus Christ, we were baptized for the remission of our sins that we might become clean to receive the gift of the Holy Ghost, the Giver of all knowledge. Then we must work, not sit in idleness waiting for the elders to teach us everything, but read for ourselves, and if we heve received the gift of the Holy Ghost we shall learn all things required. But we must work; for knowledge is the result of diligent work in the region of understanding, and is possessed when a righteous decision is finally arrived at and a fixed judgment is formed. Thereby right and wrong are definitely known, as well as what ought to be done and what ought not to be done. Wisdom is the heavenly discretion and prudence which enables knowledge to be put to a good practical account in a fit, becoming, commendable fashion. It is very distressing among the young of the Mutual Improvement Association to see so many linger at the foot of the ladder. Knowledge comes to put in order and bring us to the top. Every one has a talent, and these different talents is what knowledge furnishes with, in a pleasant manner, according to the purpose to which they are devoted and make the house of God beautiful. Putting our dependence upon the Holy Spirit it is our responsibility to increase in the knowledge of God and to attain unto a right knowledge of truth. No promise is to be found in the Scriptures to warrant any one in supposing that knowledge of the will of God can be had apart from diligent study and prayerful consideration of His word. This being so, all Latter-day Saints may well be commended to God and the word, and exhorted to more thorough searching of the Scriptures.

Belfast. SARAH SAVAGE.

TESTIMONY.

I WISH to bear my testimony to the truth of the gospel. It is about fourteen years since I met Elders Simpkins and Smith on the South African coast, along with Brother Dixon. We were the first to make the gospel known in that country. I am glad to state that my father and mother received my testimony, and died in the Church. My wife is also a member of the Church, and my oldest boy and I hope that my other two children will become members when they are old enough. I have three brothers in the United States doing well. One of them, in California, is an elder. It was hard work getting him interested at first, while at Darlington. Some of my uncles and aunts and cousins have heard the gospel through my labors. They think me a strange fellow, but I do not care for that. I know it is my duty to preach the gospel to every one I have the chance to. I am a local elder in the Middlesborough branch of the Newcastle conference.

Middlesborough. J. W. BOUSFIELD.

OLD HYMNS AND PRAYER-BOOKS.—The time-spirit is for scrapping anything and everything if it happens to be old. An English divine wants hymn-books burned, and he also sets small value on prayer-books. Prayers out of them, he calls "bottled petitions" that were "corked up" by the fathers of the Church. One of the more progressive modern clergymen, Rev. Charles Stelzle, writes against too much iconoclasm: "'Stock-prayers' may be made a fearful bore—as this English rector puts it—but we are not tired of the Lord's Prayer. It is as good as it was the day it was given to the Disciples. And such hymns as 'Nearer, My God, to Thee,' and 'Rock of Ages,' and 'How Firm a Foundation' will live—they will live because they express the hopes and aspirations of the soul. It is not age that makes a prayer or a hymn a bore—it is the fact that it never was any good."—SELECTED.

FROM THE MISSION FIELD.

THE Sheffield conference will be held in the Latter-day Saints Chapel, corner of Ellesmere and Lyons Road, Pitsmoor, Sheffield, on Sunday, May 25th, 1919.

Correction.—In the report of the Hull conference last week it was erroneously stated that Brother Fred. J. Walker, who was ordained an elder, was also set apart to labor in the Hull conference.

Concert.—May 3rd, 1919, at Bradford, a very successful concert was given, for the benefit of the lady missionaries of the Leeds

conference. Some fine talent was displayed. The proceeds will be used for purchasing tracts for distribution by the lady missionaries.

Appointments.—William Henry Horlacher, of Kingstown, Ireland, was ordained an elder, May 4th, 1919, and set apart as a missionary by President George F. Richards. He is assigned to the Bristol conference.

At London, May 8th, 1919, Arthur R. I. Phillipps was ordained an elder by President George F. Richards, and set apart as a missionary in the British mission. He is appointed to labor in the Norwich conference.

Easter Service.—A special Easter service was held April 20th, 1919, in the Latter-day Saints' Chapel, Handsworth, Birmingham, in which the Sparkbrook and Saltley branches joined. Two sessions were held, and the meetings were very successful. The speakers were Presidents E. Henry Clarke, Frederick J. Barbour, J. B. Ward, J. M. Joseph, Elder Samuel Beggs and Sister Esther A. Ward, lady missionary. Sister Lizzie Bennett rendered a fine solo, "Beautiful Prayer."

Baptisms.—At Handsworth Chapel, Birmingham, Sunday, May 4th, 1919, one soul was added to the fold of Christ. The candidate had been acquainted with the gospel for many years. Baptized and confirmed by President E. Henry Clarke.

At Durham House, Liverpool, at the close of the evening meeting Sunday, May 4th, 1919, a baptismal service was held. Four candidates were baptized by Elder George S. A. Tofte and confirmed by the elders present.

Weddings.—Friends of Branch President Edmond W. Wheatley, Holloway, and Sister Elizabeth Harris, of the Holloway Relief Society, are congratulating them on their marriage.

Brother Thomas P. Russell and Sister Florence Leaney, a lady missionary of the London conference, were married April 26th, 1919.

Brother Howard DeBolt, of the Canadian army, and Sister Gladys Hill, of the North London branch, were married April 30th, 1919.

Releases and Departures.—Elder Joseph S. Nelson, of the Leeds conference; Elder Ivin Hoggan, of the Scottish conference, and Elder Leslie T. Harper of the Newcastle conference, were honorably released on May 8th, 1919, from their labors in the British mission to return home. They sailed for Montreal on the *Scandinavian*, May 10th, 1919.

Elder J. M. Sjodahl, after over four and a half years service as associate editor of the *Millennial Star*, has been honorably released to return home. He sailed on the *Scandinavian* for Montreal, May 10th, 1919.

Reorganizations.—Sunday, May 4th, 1919, the Sunday-school of the North London branch was reorganized by President James Gunn McKay, and branch President W. T. Hawkes. The officers are as follows: superintendent, Henry G. Salt; first assistant, Albert R. Oliver; second assistant, Thomas F. Hawkes; secretary, Doris Rumble; teachers, William T. Hawkes, James J. Wollaston, Eva Rumble and Madeline Hill.

April 28th, 1919, President James Gunn McKay and Branch President W. T. Hawkes reorganized the North London Relief Society, with the following officers: Mabel Milroy, president; Germaine Depassel, first, and Emily J. Hawkes, second counselors; Celia F. Barnes, secretary; Rose E. Rumble, treasurer.

Socials.—A farewell social in honor of Elder J. M. Sjodahl was given at Durham House, May 5th, 1919, by the Liverpool branch. A large attendance, fine program and the presentation of a handsome seal testified to the esteem in which the departing elder is held by the people he is leaving.

The Sunday-school of the North London branch had a very enjoyable May-day social, May 3rd, 1919, at Deseret. Among the items of the attractive and interesting program was the dance, by the children, around the May-pole; the crowning of the May-Queen; sketches; vocal and instrumental selections and tableaux. An unusually large number was in attendance. Everyone left with smiles and with determination to help the Sunday-school.

Prior to departure for Zion, Sister Lillian R. I. Wallace, lady missionary, was given a farewell social on Tuesday, April 29th, 1919. Her friends presented her with a beautiful token of remembrance.

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